The Honest

INFORMER

OR

TOM-TELL-TROTH'S OBSERVATIONS.

UPON

Abuses of Government.

Directed to His MAIESTY by way of an humble Advertisement, wherein it may easily appeare that amongst other things, the chiefest cause of these Civill Combustions now at home, proceeds from the neglect of making Just Warre abroad.

Which may very well serve for the Instruction and consideration both of the *Militant* and *Malignant* Party.

Printed in the Yeare 1643.

TOM-TELL-TROTH

OR,

A FREE *DISCOURE* TOVCHing the murmurs of the Times, Directed to His MAIESTIE,

by way of humble Advertiſment.

SInce they that have the honour to appertaine unto you, have neither the courage nor the conſcience to acquaint you with the fearefull diſcontents of the times, but ſuffer you to loſe your peoples heares ſo ſlightly, as if they were not worth the keeping, I a poore unknowne Subject, who never had the happineſſe to come neere Your Majeſty but in the throng, nor to take any other Oath in your ſervice then that of Allegiance, have adventured upon ſo much forwardneſſe at this time of need, when all places are indeed voyd (which covetouſneſſe and huge ambition ſeemes to fill) as to thruſt my ſelfe into the beſt Office about you, better then either Preſident of the Councell, or Earle Marſhall of *England*, though much more have diſcontinued *viz.* The Noble Office of telling Truth, wherein if boldneſſe makes me forfeit my diſcretion, my Loyalty I hope will begge my pardon, and the rather, becauſe I perſwade my ſelfe I am not altogether without warrant for what I doe. For it was my duty not long ſince to take notice of two Proclamations come out in Your Majeſties name againſt inordinate talking, wherein it is Your Majeſties Gracious pleaſure to make all Your loving Subjects, of what condition ſoever Inſtruments of State, by giving them not a bare voluntary power, but a *Subpæna* charge and Commiſſion, to informe againſt all thoſe they ſhall heare at any time to offend in that kinde.

New

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Now Your Majeſty ſhall know that I am one of the greateſt company keepers in this Towne, and therefore cannot but be guilty of hearing of many things, that I am bound to reveale in obedience to Your Royall Command; which is the duty I propoſe to my ſelfe at this time. The miſery is, I know not where to begin nor whom to accuſe in particular of ſo generall a crime, for I vow to God and Your Majeſty, that I can come into no company or meeting, but I find their predominant humours to be talking of the Wars of Chriſtendome, the honour of their Country, and ſuch like Treaſon, and would to God they would ſtop their mouthes there and prophane no more the things that are above them; but ſuch is the rage and folly of their tongues, as they ſpare not Your Maieſties ſacred perſon, yea (I have horror to ſpeake it) to deſcant on Your Royall ſtile is now their common paſtime. That you are our true and lawfull King, there is none ſo devilliſhly affected as to deny, but ſome there are that finde ſuch fault with Your Maieſties Government, as they wiſh Queene *Elizabeth* were alive againe, who (they ſay) would never have ſuffered the Enemies of her Religion to have unballanced Chriſtendome as they have done within theſe few yeares.

They make a mock of the word great *Britain*, and offer to prove that it is a great deale leſſe then little *England* was wont to be, leſſe in reputation, leſſe in ſtrength, leſſe in riches, leſſe in all manner of vertues; and whatſoever elſe is required to make a State great and happy.

They wonder that you will call your ſelfe a King of *France*, and ſuffer Your beſt Subiects there to be ruined. For *Ireland*, they ſay you content your ſelfe with the Name, and let others receive the profits.

As for the glorious Title (*Defender of the faith*) which was wont to be a point of controverſie betweene us and *Rome*, they ſay flatly, that Your faithfull Subiects have more cauſe to queſtion it now then the Papiſt, for they were never better defended in their lives, witneſſe the Iudges privie Inſtructions, the Purſivants open Prohibitions, and the *Spaniſh* Embaſſadors, more than Parliament Protections.

Laſtly that you are head of the Church they dare not doubt; but of what Church they would gladly know, the Triumphant they ſay it cannot be, becauſe there are ſo many Corruptions and vexations in it, and how farre it is from being the Church Militant, they call Heaven and Earth to witneſſe, Therefore they conclude it muſt either be the Church Dormant or none, and to ſay truth, we are the ſecureſt ſinners in the world.

Theſe are the things that have moſt readily offered themſelves to my remembrance becauſe they follow one another in a kinde of order. But if I would report all the diſorderly and extravagant ſpeeches, I have heard of this nature, I muſt bee faine to racke my memory, and I feare Your Maieſties patience, yet rather than I will leave the leaſt ſhadow of ſuſpition upon my plaine dealing, by ſeeming too curtall in the performance of ſo neceſſary a duty, I will venture to adde theſe few.

They that take the affaires of Your Children abroad into conſideration, not being able to diſcerne the Compaſſion of your bowels, but judging things by the

exterior of your Actions, will hardly be perſwaded that you are their Father, becauſe they ſee the lamentable eſtate whereto you ſuffer them to be reduced, comes neerer to deſtruction, then the nature of fatherly correction. They are not ignorant, that your Maieſtie hath made as if you would do ſomething for them, but they know the courſe you have taken hath bin more formall then effectuall, more chargable then honourable, & are of opinion, that Your Embaſſadors have not negotiated as they ought, or elſe have met with very ill maſters of Requeſts abroad, ſince they have not bin able all this while to get their petitions anſwered.

The very Papiſts themſelves (Sir) repine at the Errors of Your government, and ſay that the paines and money Your Maieſty hath conſumed of late in your unprofitable Treaties, might have been farre better imployed in redeeming your mothers ſoule out of Purgatory, than to get the enemy out of Your Children's Country, other Engins might have beene found a great deale more proper. In the meane time they doe not only build, but fortifie their pernicious hopes upon your Maieſties patience, for ſeeing how eaſily you have tollerated all things abroad, they doubt not ere long but they ſhall have alſo tolleration at home.

Our godlieſt Preachers doe already pray againſt that evill day with ſo much earneſtneſſe as if it were at hand, and though there be order given they ſhall preach nothing but Court Divinity, yet a man may eaſily perceive by the very choyce of their Texts and the Teares in their eyes, that if they durſt they would ſpeake their Conſciences.

The perpetuall walkers in *Pauls*, doe now deſpaire ever to ſee their materiall Church ever repaired, ſince the ſpirituall and more worthy is ſuffered to goe to rack, and ſome of them not daring to meddle with matters of State becauſe they are monied men, thinketh it their ſafeſt courſe to talke of nothing but Eccleſiaſticall matters wherein they all agree, that your Maieſty hath pull'd downe the Church more with your proceedings, then you have edified it with your writings.

In your Maieſties owne Tavernes, for one health thats begun to your ſelfe, there be tenne drunke to the Prince, your forraigne Children, and when the Wine is in their heads, Lord have mercy on their tongues. Even in the very gaming Ordinaries where men have ſcarce leaſure to ſay grace, yet they take a time to cenſure your Maieſties Actions, and that in their old Schoole tearmes (they ſay) that you have loſt the faireſt game at mawe that ever King had, for want of making the beſt advantage of the five finger, and playing your other helpes in time, That your owne Card-holders play booty and give the ſigne out of your hand, that he you play withall, is the greateſt Cheater in the world. In fine, there is no way to recover your loſſes and Vindicate your honour, but by fighting with him that hath Cozened you, at which honeſt downe-right play you will be hard enough for him withall his tricks.

I cannot forget how I have ſeene ſome, when they have loſt their money, fall a curſing and ſwearing for the loſſe of *Prague* and the *Palatinate*, as if all the rancor of their hearts lay there, And tell them of your *Majeſties* Proclamation, they anſwer in a Chaſe, you muſt give looſers leave to ſpeake.

The

The Marchants and Tradesmen, I nor no man else can accuse of being sensible of any thing but what touches their own profit, all I find in them is, they are exceedingly jealous, the Court will shortly put down the exchange, and apprehend, because one of their own occupation is made Treasurer, that therefore all things thence forward must be bought and sold there.

The Lawyers seeme not so much offended that your Majesty hath removed the Garland o their profession, by putting the great Seal into the hands of a Churchman, as that you do not relieve your poore distressed children according to the equitie of their cause, who (they say) have been wrongfully outed, and that therefore you ought to grant them a writ of forceable Reentrie, which under correction they conceive may better be executed by the Generall of our Army, then the Sheriffe of a County.

They that fly higher, and fix their speculations upon the Ministers of the Court, do apparantly perceive, that the *Count Gondamor* hath taught some of your active Ministers to juggle, and to make them passively capable of his own conjuring, and that by the penetrating faculty of a golden *Indian Demon*, he hath at his command; he is Master of your Cabinet without a key, and knowes your secrets before the greatest part and most faithfull of your Councell, and which is worse, they say that your Majesty knowes it, and therefore suspect, your selfe is brib'd against your selfe, otherwise they do not think the Devill himselfe could so abuse the times we live in, as to make things passe in that fashion they do, contrary to all sence of conscience, and reason of State.

Behold (sir) the second part of *Vox populi*, by so much the more like it selfe then the first, by how much it comes short of it in wit and discretion, for although the second cogitations are alwayes held the best yet we see the common people for the most part when they give themselves to talking, proceed from bad to worse, and run Counter-tenor every time more foolishly then other, the reason is because they never thinke before they speake, but rashly vent whatsoever gets into their fancies, be it true, false, or probable, good, bad, or indifferent, Never theleſſe by these overflowings of their mouthes, your Majesty may do well to guesse at the abundance of their hearr.

And my Lords of your Councell (if they please) may make use of their folly without disparaging of their own wisdomes, which (if it bee lawfull for me to confesse, the truth) is the principall thing I ayme at. For it could never sinke into my beleife, that your Majesty was moved to publish these new kind of Proclamations only to intrap your Subjects, and to bring them to the block of punishment, but only out of a politique designe to sound their greifes, and to make their complaints serve for so many directions to amendement, according to which perswasion I have thought it sufficient to set down the bare discourse, without troubling your Majesty with their persons; for if all that are infected with this kind of Kings-evill should be brought before you, I feare both your Majesty and your Chirurgions would be quickly weary with touching them. I will rather pray Heaven to give your Majesty the vertue of curing all evills, with asmuch ease as your own heart desires: And though perhaps I cannot end better then with say-

ing Amen to ſo good a prayer, yet now that I have begunne to ſpeake to my Lord the King, let him not be offended with me if I preſume a little further, and offer at laſt a few of my own conceptions by way of humble Remonſtrance, not that I can hope (how ever others have ſped) to come from an informer to be a Councellour, but becauſe I beleeve there are ſome things worthy your Majeſties conſideration, that are fitter for an honeſt man to preſent, then a great man to conceale.

The great Spectators of your Majeſties wiſdome, whoſe daily exerciſe is to multiplie the Object, in the Artificiall glaſſes of fraud and flattery, are ſo diſtracted with the infinite faces of the Counterfeit, as they cannot diſcerne the blemiſhes of the true, but we that know neither the benefit nor uſe of ſuch Court Proſpectives, and have no other way to underſtand your Majeſty then by your works, do (to our great greife) perceive a number of defects that cover the glory of your Raigne as in a cloud, and much allay the reverence due to the other excellencies of your Perſon. For my own part I cannot ſee them, and think it enough to murmur as others do, but muſt ſhew my ſelfe ſo affectionate to my Prince and Countrie, as to adviſe your Majeſty of them, which I promiſe to do with aſmuch humility as the matter will beare.

The Generall Currant of diſcontent that runnes with ſuch a ſeditious noyſe over the whole Kingdome, though (thankes be to God) it hath made no open breach upon your peoples Diſobedience, yet certainly hath ever weakned their affections, which have been ever-held dangerous, and of ſo neere Neighbourhood, as commonly there is no way to prevent the one without remedying the other.

The Sources from whence it riſeth are two, diſorder at home and diſhonour abroad. For the firſt I muſt confeſſe, I am not ſo well read in the late booke of Pattents, as that I can make any long diſcourſe upon that Subject, and therefore will leave it to the lower Houſe of Parliament, which is the the true Chriſtall Fountaine that will not only preſent to your Majeſties view (as in a mirrour) all the foule ſpots of the Common-weale, but ſerve you at the ſame time with water to waſh them out.

But for the other which toucheth more to the quicke all generous Spirits, and ſo excells in matters of complaint (as till it receive redreſſe) all other clamors ought to hold their peace, I dare pretend to know aſmuch of it as any other, and perhaps more then comes to the ſhare of a private Gentleman to know. It having been of late I know not by what Inclination of my *Genius*, not only the choſen fruit of my outward obſervation, but the very nouriſhment of my ſad and ſolitary thoughts. If then your Majeſty will give me leave to execute my melancholly office of telling truth, and freely advertiſe you what this grand grievance is, that cryes ſo loud for reparation in all voyces and all hearts. It is a juſt incenſment of the decay of our Countries honour, a trade wherein we were wont to out-buy all our Neighbours and make the great Ingroſſer of the *Weſt-Indies* himſelfe Bankrupt. But ſince your Majeſty came to be our Soveraign, leaſt we ſhould be to proud of ſo great an addition, it ſeemes the hand of Heaven hath thought good to curbe our felicitie in this point. For we have lived to ſee that ſtocke of forraigne Reputation,

position, which that great Queene your Predeceſſor *left* us, quite vaniſhed and brought to nothing; And for acquiring of new it is a thing ſo long ſince grown out of uſe, as that it may very wel be rancked amongſt thoſe other inventions we have loſt through the iniquitie of the times.

The old compaſſe of Honour is quite forgotten, and our Pylots now a dayes have no other courſe then that of their own fortunes, according to which they rack and wrack all publike affaires. No marvell then if we ſee the goodly veſſell of ſtate miſguided, and ſhamefully expoſed to all manner of dangers, ſometimes by being runne a ground upon the ſands of ſhallow and uncertaine policie, but moſt of all by being kept at Anchor (full as it is of leakes and rotten ribbs) in the deepe Gulfe of ſecurity, where it takes in more water of ruine and corruption in ſix Moneths, then can be pumpt out againe in ſeven yeares. Nor can our Statesmen excuſe their negligence hereafter, with ſaying the wind did not ſerve, for never did Heaven blow more favourably to our advantage then it hath done of late, had we the grace to have fitted our ſayles to the faireneſſe of the occaſion, but there hath not been known what *Remora* hath hung a long time upon this unfortunate ſtate, and ſtill continues of that prodigious force, as for ought I ſee, unleſſe God of his mercy put to his helping hand, it will rather ſtick us then ſuffer us to go forward in any courſe, that tends to our proſperity. In the meane time, our adverſaries have Sea-roome enough, and all is fiſh that comes to their nets. It ſeemes they have forbidden us under paine of their high diſpleaſure to deale any more in matters of worth, and reſerving to themſelves the rich prizes and triumphs of the time, have thought it ſufficient to ſheare our ſheepe, and fetch home ſpices to make gingerbread.

Not ſo much, but the very Pedlers in the Low-Countries, whom we our ſelves ſet up for our own uſe, are now become our Maſters in the Eaſt-Indies, and thinke themſelves our fellowes in any ground of Chriſtendome.

Theſe things are the more irkeſome to us, by reaſon we did leaſt expect them at your Majeſties hands, for who would have thought, we ſhould have loſt, but infinitely gained by changing the more weaker Sex into the more noble, to be our Commander, and having withall to beare the onely Nation in the World that could compare with us in valour to be our fellow Souldiers; but the event ſhewes we are in nothing more miſerable then in that we had ſo much reaſon to thinke our ſelves happy. For now we ſee, how contrary to our hopes all things have ſucceeded, and how vilely we have ſuffred our brave poſſibilities to paſſe away one after another as in a dreame, our greateſt comforts are changed into equall deſpaire, and our moſt repured bleſſings into moſt apparent curſes.

Of all the bleſſings that diſcend from Heaven to Earth, there is none to be received with more praiſe and thankfulneſſe then that of peace; but a man may have too much of his fathers bleſſing; and I feare we have too much cauſe to complaine of your Majeſties unlimited peace, the exceſſe whereof hath long ſince turned vertue into vice, and health into ſickneſſe, as long as other Princes kept themſelves within their devoire, and followed your great example, it was a thing rather to be gloried in, then any way reproached, that your Majeſty was known by the

name

name of *King of Peace* through Christendome; but now that both our sworne Enemies and forsworne friends have taken up armes with one consent, and as it were to defame your Majesties goodnesse by enterprizing upon your neerest and dearest interest in forraigne parts. Now that there is question of Gods glory as well as your own, and that the cause of both your Children lye equally a bleeding: Now (I say) to continue still the same, and still unmoved, as though you were no King of this World, but stood already possessed of the Kingdome of Heaven, by vertue of *Beati Pacifici*; this certainely is such a strange peece of supererogation, as will seeme to astonish this present age, and that to come, but deserve well of neither; It will rather bring in doubt your former merit, and make us suspect your peaceable disposition all the while, hath not proceeded so much out of Christian piety and love of Justice, as out of meere impotency and love of ease.

Pardon me, O King, if I speake unto you in a language you are not accustomed to heare; It is a part of your Supremacy not to have your darling sinne laid open, as my Lords the Bishops do very well observe, but its now no longer time to blanch and palliate that which all the World sees, for though I feare it lyes still in your bosome, yet the blasing Starre was not more spectable in our Horizon, nor gave the people more occasion of talke; Heaven grant it may not be the cause of more mischiefe, then the other was a signe of. It is in your Majesties power to take away our feare and danger both at once, if you will at length know but your own strength, and take a resolution worthy of your selfe.

There are two faire occasions that come as it were a wooing to your Majesty at this time, the least of which deserves the honour and good fortune of your Maiden-armes, so just and so religious in all humane and divine respects, as I dare say, if the noble Army of Martyrs were sent down upon Earth to make their fortunes anew, they would choose no other quarrell to dye in, nor hope for a surer way to recover againe their Crowne of glory. The one is to reestablish your own Children in *Germany*, the other to preserve Gods Children in *France*, both of which workes are so universally desired, and so conformable to Christian faith and good manners, as I doubt not but they have long since past the presse of your conscience, though I know not by what indirect meanes they are not suffered to come forth in publique view. I shall not need to ripp up these questions of state from the beginning, and vex your Majesty with proving to you particularly that which is best known to your selfe, yet because I see nothing done, I must needs say somewhat.

First, For the unfortunate Princes your Children, though they may perhaps have committed a fault, for which your Majesty in your singular wisedome thought good to make them drink of affliction, either to purge them of ill Councells, or happily to quench in them betimes the dangerous thirst of ambition, which not content with *Rhine* & *Danuby*, might afterwards attempt the Ocean, yet to let them drink still, and so deepe in the cuppe of affliction, as not to be able to stand upon their legs, but reele up and down without hope of recovery

to

to the ſcorne and opprobry of all the Nations of the Earth.

Hac ratione potes juſtus fortaſſe videri
at tam crudelis, non potes eſſe Pater.

But ſome will ſay, your Majeſty hath oft adviſed them to return to themſelves, and (which is more) you ſent one lately of purpoſe to lead them home; but ala, I in their caſe how vain is all comfort without hands, and how ill have all theſe your promiſing endeavours ſped? The guide you ſent, (as expert as he made himſelfe in the Enemies wayes,) is come ſhort of his undertakings, and in ſtead of giving end to the Princes miſeries, hath onely lighted upon a handſome trick to cover his own ſhame: had fortune ſo miraculouſly bleſt his confidence, as that he had performed this *Herculean* labour without a Lyons skin, he would have ſhamed all wiſe men for ever, who before he went, gave him for another laſt Embaſſadour. It could never appeare to them in the leaſt forme of likelihood (ſaving the credit due to *Gondamores* complement,) that the Spaniſh Councell of Warre would be at the charge of getting a Countrey by force of arms, that they meant afterwards to reſtore at the kiſſing of a hand. They are known to be a people ſo circumſpect and adviſed in all they doe, as they never reſolve upon the preſent, without conſulting upon the future, but make the reaſons of both their equall warrants. And therefore, if they have made keeping of words in matters of this nature, they would queſtionleſſe have judged it more convenient to have taken your Majeſties word for *Bohemia*, then given theirs for the *Palatinate*; which before they could ſurrender, they were firſt obliged to conquer, and conſequently undertake a new VVarre to no purpoſe; but ſeeing they could not truſt your Majeſty in ſo apparant a congruity, it is not to be wondred at, that they have deceived you; but that they had the meanes ſo to doe. For not onely the Prophet *Baal*, but every *Balams* Aſſe might eaſily foreſee, that your Majeſties crudelity was in the high way to perdition, and could not but bring you where the Spaniard would have you, who (how he uſeth them that are at his mercy;) I am ſorry, your Majeſty is now to learne from ſo curſt a Schoole-maſter as himſelfe, who will make no ſcruple to whip you and your Children with your own rods of Iron, though he feignedly promiſed you to uſe them againſt the Turks; and then it will be too late to wiſh you had beleeved *Caſſandra*; the voyce of your loving Parliament, who hearing of it made a ſtart out of their owne buſineſſe, and could not be at quiet till they had intreated your Majeſty to conſider how dangerous a gift it was, and how fit to be revoked. But your anſwer was, you had paſſed your word to the Spaniſh Embaſſadour and could not breake it, as if you were the onely unfortunate Prince in the world, that was tied to be faithfull to your own prejudice. Had your Miniſters in the Court of *Spaine* ſurreptitiouſly obtained a grant of that King of like importance, his Catholique Majeſty would have been glad of ſo good an occaſion to render it of no effect, and without ſtanding upon ſuch gentle points of honour; or framing to himſelfe; I know not what *Chimeras* of jealouſie between his owne abſolute power, and his peoples humble deſire, would have been ſo farre from expecting his Parliaments oppoſition, as rather would have given them charge underhand to have made it, and by that meanes recalled his benefit and preſerved his thankes. But if your Majeſty had made uſe of theſe impediments, there might perhaps ſome inconvenience have enſued, for then it is to be feared, the Spa-

100. Iron pences given to the King of *Spaine*.

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niſh Embaſſadour would have been diſcouraged for ever asking ſuch unreaſonable things againe, the onely hope whereof makes him flatter the State, and tell your Majeſty many a pleſant tale. Wee are not yet willing to bee undeceived, for if wee were, wee ſhould not need to ſtay till wee ſee the Mountaines that wee are promiſed out of *Spaine* to vaniſh into ſmoke. The poore Pallatinate ſhewes us ſufficiently what wee are to looke for from the Spaniard, who if he were to give us ſhortly ſo much of his owne as is imagined, would never keepe from us ſo gripingly that which is ours. But I cry the Spaniard mercy, it is not hee good man, but the revengefull Emperour who doth us this wrong, as if the Emperour without him could wrong a mouſe, or durſt ſhew himſelfe refractory to the leaſt tittle of his knowne will, we may as well ſuppoſe the Sea turbulent without wind, or the lower ſheapeares to move without the *Primum mobile*. I grant we ſee the Spaniſh forces and deſignes turned another way, but ſo as they may involve with a powerfull and ſecret vvind the rapture of the Pallatinate and all the skits about it, vvithout vvhich the Emperour vvould be as quiet a lump of Majeſty as vve could vviſh him, and his Commiſſary the Duke of *Bavaria*, did nothing but vvhat became him. It is the Catholique uſurper that ſets them both a vvorke, and playes leaſt in ſight himſelfe; Betvveen them, they hold faſt your Childrens Patrimony, and play vvith your Majeſty, as men do vvith little Children at handy dandy, vvhich hand vvill you have, vvhen they are diſpoſed to keepe any thing from them; or as vvho that having joyned in a theft together, he that tooke it, ſayes he hath it not, and he that hath it, ſaith he tooke it not, vvhich is a mockery more inſufferable then the maine injury, and ought to provoke your Majeſty to the higheſt ſtraine of indignation. For if you perſiſt in your obdurate patience, and take ſtill for payment all the artifices their falſe dealing can coyne; vve ſhall be tempted, ſhrowdly tempted, to beleeve the author of all lies, vvho to juſtifie the King of *Spaine* and the other Princes of their religion, doe conſtantly give out, that your Majeſty is ſure to have the *Pallatinate* by treaty, and that you pretend the contrary, onely to draw money from the Parliament, out of vvhich opinions (if it be once ſuffered to take root) may grovv a great deale of poyſon, and fall upon your Majeſtie as a juſt judgement of God, vvho becauſe you vvould vvilfully truſt your Enemies to your hurt, may now ſee your ſelfe ſo unhappy as not to bee beleeved by your own Subjects for your good. But I hope God vvill avert ſo great a diſaſter, and give your Majeſty the grace to diſcover and deſtroy at the ſame inſtant this malicious Invention, vvhich may be eaſily done (if vvithout delayes and reſervations) you vvill novv really and Royally ingage your ſelfe in this righteous Warre, nor let the ſcarcity of mony any whit diſcomfit or diſcourage you; for your Majeſty knowes not what a ſecret Treaſure lyes hid in your peoples hearts, which on ſo good an occaſion as this, will be brought forth and layd at your Majeſties feet in greater heapes then the World imagined. Your faithfull Parliament hath already made you a liberall offer of our lives and fortunes, and every good *Engliſhman* hath long ſince confirmed it in his particular devotion. It wholy depends upon your Majeſties wiſedome to make right uſe of ſo great a gift, for therein conſiſts all the danger and difficulty.

The fundamentall Engines of War every one knowes are two, Men and money, and

and would to God your Majesties Dominions were aswell stored with the one as they are with the other, Then should we not prostitute our selves (as we doe, to the great whore-master of *Babilon*, and for a few clods of his Earth give up the honour of our Countrie, and violate the honour we owe to Religion. But his knowledge of our wants makes him presume upon our easinesse, and allures us to this base and impious Adultery, though I verily beleeve in this present he and his Bawdes will be much deceived, for if You and your States now assembled together will tye the holy Knot of union, and make a firme Covenant each with other, we shall not need to goe so neere Hell for gold as the *Spanish*-Mines, or if we doe, we will take a course to have it without the helpe of the Divell. Wee shall be able well enough to supply your Majesty for the businesse in hand out of that wherewith Almighty God hath blessed us, onely I must advertise your Majesty that we expect to see an Army raysed aswell as Subsidies; For if we be at the charge of maintaining Warre, It is reason we should partake of the honour and benefit of it, especially how hardly we can spare money, and how easily men. There are many thousands of your Majesties able and proper fellowes that lye languishing and ready to rebell for want of imployment, And I hope none will deny that Englishmen can earne their wages at this worke aswell as any other Nation. Sure I am it is to be found in every good History, that forraigne Princes upon a day of Battell, have thought it none of their worst stratagems to clad a great part of their Souldiers in English Cassocks to make themselves more terrible to the Enemy.

Count Mansfield is a gallant man, and deserves not onely to be well paid, but highly rewarded for the good service he hath done your Majesty in that Country, where had he not arrived when he did, those few all worthy Countrimen of ours, that would not go away before they saw the last danger come, had beene miserably sacrificed to the Spaniards Butchery, which would have made a great part of us have worne blacke in *England* a great while, but nothing would have lasted blacke so long as the story of it, which when Posterity came to read, they would certainly have blurred that part of your Raigne with teares: but as he came thither by an Accident, so for ought we know, he may goe away with another. And therefore it were fit to provide more certaine Souldiers for so certaine a Warre, For as my Lord *Digby* did very well towards the end of his Narration, observe *Count Mansfields* Army did not consist of such as have their wives Children and friends dwelling in the Pallatinate, but of such to whom all places are alike, so they may be set a worke, and upon whom there can be no other tye then precise pay. How much better were it then for your Majesty to satisfie the Generall desire, and send over an Army of good English, who you may be sure will neither change party nor spoile the Country, but stedfastly adhere as much out of affection as obligation to the cause and persons of your Children. Besides, if your Majesty will take the thing aright, we do not contribute to this Warre so much to regaine the Pallatinate, as to redeeme the Credit of the Nation, which all the mony in the Kingdome is not able to doe without Action.

There are (as I have heard) two reasons, to oppose this resolution. The odds of the Charge, the other the difficulty of getting thither,

To the first I Answer briefly, that in matters of Warre the best is ever cheapest and the shortest the best, I meane not the shortest beginning, but the shortest ending. And for the other it is to be presumed, that when your Majesty shall make this Warre Royall by taking it upon your selfe, you will not for your owne Greatnesse sake be seene to send any Forces, but such as shall be able to make their way, at least they may have Commissions to take up lodgings by the way for those that shall come after. And so though they come short of their journeies end, they may happily make an end of that they goe for, the sooner. In plaine tearmes (Sir) the Palatinate is ill seated for us to make VVarre in, it being both remote from the Sea, and surrounded on all sides with our Enemies, whom the Pope hath tyed together like *Sampsons* Foxes tailes; to set these our parts of Christendome on fire; for which purpose they call themselves the Catholique league, and have the Catholique King for their head, who sticks close to them in all adventures, whereas your Majesty for what crime, I know not, hath long since beheaded the poore Protestant vnion, and left it as a body without a soule, yet it is not so dead and buryed, but that there is hope it will rise againe at the first sound of your Majesties Trumpet, and joyfully receive from your better resolutions, a second and more durable life.

Of all the parts belonging to it, the easiest to be resuscitated and most usefull for the present businesse, are the united Provinces of the Low-Countries, as being the strongest and neerest to the head, during this time of dissolution. They have been faine to doe the Office of the Breast to give your Children suck, but are indeed the Arms, and would ere this have carried them into their own Country, had they not had their hands full of the common Enemy at home. If then your Majestie desires the Spaniards foot out of the *Palatinate*, the speediest course will be to give the *Hollanders* your helping hand in *Flaunders*, or if your secret Alliance with *Spaine*, will not beare such an immediate act of Hostility from your selfe, you may for Ceremonies sake let the Prince your sonne in Law have an Army to dispose of as he shall see cause, alwayes provided that you Counsell him underhand to his best advantage, so shall the *Spaniard* be paid in his own Coyne, and our Princes restored to their own possessions, whereas if you confine the Actions to the bare *Palatinate*, and content your selfe with the Doves innocency, and that you see the Enemy as wise as a thousand Serpents, it will never have an end, but draw it selfe into such a Circle of continuall trouble, as we may looke to see a dozen yeares hence, two such Armies keeping one another at a Bay in the *Palatinate*, as they doe now in the *Low-Countries*. I will not shew so little respect to your Majesties judgement, as to talke any longer in so cleare a Case, but will here conclude my reasons with my prayers, humbly beseeching your Majesty to doe your selfe and Christendome right in these great affaires, and let it be no longer said that the Spaniard hath more wit then the English Eye-sight; or that the King of *Spaines* Cosen Germaines removed, are neerer of Kin to him then your Majesties own Children are to you. It remaines now that I speak a word or two in the behalf of Gods Children our Brethren in *France*, against whom the Firebrands of Hell have kindled a persecution without all earthly matter, It being the Heavenly cause of Religion and no other for which they

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are made to ſuffer, wherein your Majeſty and the States have as much Intereſt as it is poſſible for a man to have when his Neighbours houſe is on fire; indeed ſo much as would ill become a private man to put you in mind of at any time but this, when it ſeems a dead ſleep had poſſeſſed all the Land. The vigilant Parliament hath layen Sentinell pardue and diſcovered the Enemies approaches but cannot be heard. The Watchmen of your Palface that ſtand in high places, though they cannot but ſee the danger, yet dare they not give the Alarum for fear of diſquieting your Majeſty: Laſtly, and worſt of all, the Churchmen who are the Seers of *Iſrael*, and ought to deſcry from the holy place the *Philiſtims* and their plots, are they that doe moſt of all connive at the ſtupidity of the time, all of them alleaging for excuſe of their weakneſſe, the ſtrong opinion that they have of your Majeſties ableneſſe; for (ſay they) it is in vain either to advertiſe or adviſe your Majeſty of any thing touching Government, becauſe they are aſſured you know as much of it as mortall man can comprehend, and for my part I think a great deal more, otherwiſe it could not bee, that your proceedings ſhould ſo vary as they do from the whole current of human diſcourſe.

I grant that all wiſe Princes have reſerved to themſelves certaine caſes of State, which the Politick People call *Arcana Imperii*, and wee ſhould be to injurious to your Majeſties Power and Wiſdom if we ſhould grudge you the like Priviledge; But alas, we that have reaſonable ſouls and cannot but uſe them in ſo apparent a matter, do find a great deal of difference between your Majeſty and other Princes in this point. For though they have locked up in their breaſts their incommunicable purpoſes, and ſo work upon divers occaſions, as that the effects have been ſeene to come abroad before the cauſe could be known, yet at laſt it came to be evident, that thoſe their ſecret deſignes ever tended to the publike good, and the inſtrumentall means were ſuch *Heteroclites* as did tranſcend and not overthrow common reaſon, whereas your Majeſties Courſes are not only inſcrutable, but *Diametrically* oppoſite to poore mens underſtanding, and ſo far from giving us any hope of good effects hereafter, as they doe fulfill the utmoſt of our feares, in ſo much as wee have no way left to put our ſelves out of Aſtoniſhment, and preſerve your Majeſties Wiſdome blameleſſe, but by ſtrongly believing, that whereas all other Princes have liberty to governe themſelves according to the Rule of Worldly policie, your Majeſties hands are tyed from uſing ſuch outward meanes and advantages by the coetcive power of ſecret Revelation. And ſo *David*, who was a King after Gods own heart, might not for all that build God an Houſe or Temple, becauſe hee had his hands in bloud, ſo happily your Maieſty may not be ſuffered to doe any thing for the Church of God, becauſe you have likewiſe your hands defiled with bloud; for how can they be otherwiſe, being claſpt ſo ſtraightly as they are with them that are red with the bloud of Saints. One that knows the ſweetneſſe of Your Majeſties nature, and hath ſeen with what Clemency and Mercy you have ſwayed the Scepter, would think it little leſſe then blaſphemy, to accuſe you of any thing that is bloudie, but God judges not like man, and who can hinder the eternall from calling your Majeſty to account for all the Rackage hath beene done in the Church of God of late, ſince you are his Lievtenant of greateſt truſt, and have received of

his Heavenly grace both ſufficient power and right to oppoſe ſuch violent innovation. O the good and deep providence of God! that hath given Your Majeſtie, above all the Princes of the Earth, ſuch Titles and Royall Attributes, as neceſſarily doe infer and transfer a right of protection upon theſe his poor perſecuted ſervants. For whatſoever Your Majeſty thinks of it, I doe verily believe, as if there were a Text for it in the *Apocalips*, that the Great Governour of the World, in his Omniſcience and Omnipotent Preſcience, hath ſo diſpoſed of States to the benefit of his Church, as to continue upon Your Majeſty the Tittle of *France*, to the end that little flock which he hath thought good to plant amongſt ſo many Wolves, might have by a juſt pretence the Defender of the Faith for theirs. If your Majeſty will not owne theſe people, neither as You are King of *France*, nor Defender of the Faith, yet ought You to preſerve them for your own *Englands* ſake, and do that for reaſon of State which Religion cannot obtaine. For ſhould the Proteſtants of *France* be utterly extirpated, and that puiſſant Kingdome rendred as Catholike as *Spain*, I hope our Stateſmen would not think *England* the ſame it was, nor Your Majeſty behold the Monarchy without grieving at ſo terrible an alteration, for my part I ſhould then begin to believe the time was come that *Comines* the *Frenchman* ſpake of, who being in diſcourſe with an *Engliſhman* about the VVars our Nation had ſo often, and with ſo good ſucceſſe made in *France*, diſcreetly ſaid, That Almighty God had brought the *Engliſh* into *France* to puniſh them for their ſinnes, and when the ſins of *England* ſhould be greater then theirs of *France*, hee would likewiſe lend the *French* thither to ſcourge them, and how willingly that Nation would embrace ſuch an employment may eaſily be judged, whether we conſider the old or new Cauſes of their hatred. The vertue of our Anceſtors ſticks ſtill in their ſtomacks, and the true profeſſion of the Goſpel enrages their Conſciences. They who believe they doe God Good ſervice in cutting their own Countrimens and the Kinſmens throats becauſe they are not Papiſts, would doubtleſſe think themſelves damned, if they ſhould not do much more to ſtrangers and their Ancient Enemies upon the ſame occaſion, nor ſhall they want powerfull incitements to ſo holy an enterprize, his Holineſſe himſelf will be their Tempter, though (thanks be to God) he is nothing ſo cunning at it as the Devill, For I know not by what Pontificall fury he precipitated his inſtigations, and ſuffered his malice to overturne the ſeaſon. But would any, but Antichriſt out of his wits, have ſo abuſed his moſt Chriſtian Child, as to put him upon the Conqueſt of *England*, before hee was Maſter of *Rochell*? I muſt confeſſe when I firſt ſaw his Apoſtolicall Letters, I had an opinion that ſome crafty *Hugonet* had deviſed them to give Your Majeſtie a more ſenſible intereſt in their cauſe, but having ſince been made certaine they came from *Rome*, and that I find them inſerted in a *French* Catholike Writer. *Avec priviledge du Roy*, I know not what to wonder at moſt, whether at them that ſay the Pope cannot erre at all, or at him that he ſhould erre ſo much, I aſſure my ſelfe that famous Epiſtle hath long ſince been preſented unto Your Majeſty in it's owne Language, Nevertheleſſe I will crave leave to make You ſee, how ugly it ſhews in *Engliſh*.

To our deereſt Son in Chriſt Jeſus, Lewis *the moſt Chriſtian King*; *Pope* Gregory *the* 15.

MOſt deare Sonne in Chriſt, health and our Apoſtolike Benediction. The high exploits of Your Royall valour have drawne upon them the eyes of all Chriſtendome, being a great deal of comfort to our Fatherly care aſwell in regard of the glory of Your Army, as the hope of Your Triumph. For conſidering as we doe with much grief, the impiety of the Heretikes living in ſome places without feare or danger, and exerciſing on others the Lawes of a Cruell Government, we now thanke the Lord of Hoſts that hath in ſo fit an opportunity made Your Majeſtie take up Arms to mayntaine the Divinity of the Catholike Religion (a faire Apprentiſhip of a Royall Warfare) and worthy of a moſt Chriſtian King. What an admirable thing it is, that the Age which others out of ſofneſſe and idleneſſe uſe to paſſe away in ſports and delights, Your Majeſty ſhould employ ſo generouſly, ſo fortunately, in appeaſing differences, in conducting Armies, and beſieging places of Hereticks, and all not without the ſpeciall Counceil of God by whom Kings Reign. It is almoſt incredible, that the very firſt ſteps of Your youth ſhould carry You to ſo troubleſome and high an Enterprize, and the dangers and difficulties which ſtop other in their courſe, ſhould only ſerve as a ſpur to the greatneſſe of your Courage. Deer Son keep the Renowne your name hath got, follow the God that fights for You to the end, As You are now held the Thunderbolt of War and Buckler of Peace, ſo You may hereafter be held the prayſe of *Iſrael*, and the Glory of the World, from the Seat of our Apoſtolike Dignity whether it hath pleaſed God to raiſe us, unworthy of ſo great a Grace. We aſſiſt Your Armies with hearts and affections, and to our frequent Prayers prepare the Divine remedies and though we doubt not but Your owne vertue will make you conſtant in the worke You have begun.

Nevertheleſſe we have thought good to adde our exhortations, that the world may ſee the care we have of the advancement of the true Religion. and how willing we are to give way to your glory, you being hitherto infinitely bound to God for his bounty towards you. having your mind induced with Celeſtiall Doctrine, and not with the bare Precepts of humane reaſon, doe well know, that kingdomes have their foundations upon the truth of Orthodox Faith, and indeed unleſſe God keepe the City, what Principalitie can ſubſiſt with any Aſſurance? It may be eaſily judged with what fidelity they are likely to defend the Royall Throne that have caſt the very Saints themſelves out of the Temple, and done as much as in them lay to put them out of the number of the bleſſed, yea, out of *Paradice* it ſelfe, that with impious temerity condemne inſtitutions of our forefathers, the Cuſtomes of Kings, the Decrees of Popes, and the Ceremonies of the Church. Theſe are diſturbers of our Church and Common-weale, and the reproaches of *France*, whom the Great God hath determined to be extermined in the firſt yeare of your Raigne. Know then that all *Europe* (which the event of your Arms hold now in ſuſpence) hope ſhortly to hoyſt ſaile upon the Ocean under your Conduct, to the end that place which now ſerves for Sanctuary and protection to the Heretiques and Rebells, may one day ſerve for a marke of your victory.

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We are confidently perſwaded, that neither feare nor inconſtancy ſhall ever bee able to divert You from the purſuit of Your Enterprize, only wee would have You remember, that the Saints in Heaven aſſiſt that Prince that takes upon him the Defence of Religion, and fights on his ſide like fellow Souldiers. The ſame God that heretofore hardned the waters like dry Land, and turned the Waters of the Sea into a Wall to give ſafe paſſage to his Childrens Army, will certainly be as favourable to You, and then wee ſhall have good cauſe to hope, that after You have eſtabliſhed Your own Kingdome, and cruſht the unpiety that is there, You may one day winne the Orient and the Occident, imitating the Glory of Your Anceſtours, who have borne ever as much reſpect to the exhortation of Popes, as to the Commandements of Saint *Lewis*, whoſe name You beare, and whoſe ſteps You follow invites You to it, ſo did the firſt of Your Race, who in defending the Apoſtolike Authority, and propagating Chriſtian Religion, laid the beſt and ſureſt foundation of Your Royall Houſe. Follow deere Sonne (which are the Ornaments of the VVorld) the Commandements of Heaven, poure forth Your wrath and indignation upon thoſe people that have not known God, to the end the Divine Treaſure of Heaven may belong to You by juſt acquiſition; in the meane time VVe ſend You Our Apoſtolike Benediction.

Given at ROME *in great Saint* Maries *under the Seal of the* Fiſher, September, *the fourth*, 1628, *being the firſt Yeere of Our Pontificall.*

Behold the Nets wherewith Saint *Peters* Succeſſour hopes to catch *England*, wherein Your Majeſtie hath more to loſe then any man I know, be not therefore offended with Your loving Subjects if their hearts tremble though not for feare, yet for griefe to ſee Your Majeſty neglect both Your Selfe and Them in ſo conſiderable an occaſion. The Pope needed not to have beene ſo fooliſh as to advertiſe us, wee ſhould have beene ſo wiſe our ſelves as to underſtand how neerly the Proteſtants of *France* concernes *England*, they are indeed ſo many Hoſtages which God Almighty hath put into Your Majeſties hands to ſecure You and Your Dominions from all danger of that Countrie, and to looſe them were no other, in my opinion, then wilfully to tempt God to deliver us into the hands of our Enemies. As long as God hath any Children in *France*, wee ſhall be ſure to have Brethren there, but they once gone, Your Brother of *France* will ſhew you whoſe Childe he is, and how incomparable the obedience hee owes him, is with any good will Hee can beare Your Majeſty; ſince then the Tye You have upon that Princes friendſhip is of ſo looſe a knot, what can Your Majeſtie doe better for Your Selfe, and Yours, then to keep Him clogged with His Enemies, by cheriſhing and maintaining ſo good a partie in his own Country as thoſe of the Proteſtant Religion, who You may be ſure will be ſo farre at Your devotion, as to continue their publike Prayers for Your proſperity. Nor have the holy motions of Gods Spirit been altogether wanting in Your Majeſties heart in this point (at leaſt-wiſe if we may believe what is unlawfull to doubt) the Proteſtation of Your tongue. For it is true, the firſt time the Deputies of *Rochell* preſented themſelves before You, You received their

their *Remonſtrances*, with all ſhewes of compaſſion, and ſent them away, aſtoniſhed at your good words; did not your Majeſty then tell them, that though your Conſcience would not ſuffer you to aſſiſt your own Children in the War of *Bohemia*, becauſe you were not well ſatisfied of the Juſtice of their Quarrell, yet for them they might aſſure themſelves you would employ the utmoſt of your Forces in their defence? That you had ſtrictly examined all that had paſſed between their King and them, and could not finde any way wherein they had offended, and that you were more ingaged in their behalfe, then perhaps they knew of. For when you renewed your Alliance with this King, after the death of his Father, you cauſed an expreſſe Article to be inſerted, that thoſe of the reformed Religion (as long as they comported themſelves as good Subjects) ſhould bee peaceably maintained, and enjoy the benefit of the Edicts, in as ample manner as they had done in his Fathers life time, which being raſhly and wilfully infringed, you held your ſelfe both in Conſcience and Honour bound to take their cauſe in hand, and to ſee them righted, as you vowed to God you would, confirming his reſolution with Imprecations of ſo high a nature (as though I doubt not but they proceeded out of zeale) yet dare I not, for the reſpect I owe your Majeſty, remember them in this place; and that nothing may be wanting to make Innocencie inc edilous, my Lord of *Buckingham* himſelfe fell upon his knees, and beſought your Majeſty to take them into your Protection. Inſomuch as the poore men were almoſt raviſhed with joy of their good ſucceſſe, and came away praiſing God for the favour they had found in your Majeſties eyes, but by that time they returned into their Countrey (which was after ſome eight or nine months ſolliciting) they hung down their heads, and ſaid, They would as long as they livid, call *England* the Land of Promiſe.

For notwithſtanding the great promiſes your Majeſty had made them, they met with no man but could tell them, they would be deceived in their expectations, which yet they would not beleeve, till at laſt they ſaw nothing done, becauſe your Majeſty told them (as became a great Prince) that they were not a people you had any reaſon to flatter or diſſemble with; for if you had not liked their cauſe, you would have told them ſo at firſt. But alas, what are they the better for your Majeſties liking of their cauſe? That ſhewes onely the goodneſſe of your Judgement, but doth no way leſſen the bitterneſſe of their calamity.

True it is, ſuch was their humility and diſcretion, as they deſired your Majeſty would firſt be pleaſed to try all peaceable meanes in their favour, before you had recourſe to any other, not out of any hope they had, it would produce any good effect, but becauſe they knew it was a courſe moſt ſutable to your Majeſties inclination.

Hereupon your Majeſty thought good to ſend my Lord of *Doncaſter* into *France*, to mediate their peace, In the choiſe of whoſe perſon, they thought themſelves aſmuch gratified, as in the Embaſſie it ſelfe. For though they were but Strangers and newly arrived in your Court, yet they learned (as indeed who could not tell them) what a ſpotleſſe and open hearted affection that Lord

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beares to the true ſervice of God and his Maſter; But in this employment his well-wiſhes were his own, and his inſtructions your Majeſties: And how farre ſoever the one went before, he was bound to follow the other. All that he could doe voluntary was, to uſe his beſt diligence in matter of time, as I aſſure my ſelfe he did, though it was his misfortune to meet with many heavy rubbes; For being arrived at the *French* Kings Camp, the Canons made ſuch a noiſe before St. *Mountabon*, that he could not of a long time be heard, and when with much adoe, he had procured that favour, the Anſwer he received was ſo unſavourie, as both himſelfe and his buſineſſe fell ſick upon it, by which occaſion, more time was ſpent in this one Voyage, then our Anceſtors were wont to ſpend in Conquering halfe *France*, and after all this, hee came home pittifully complaining of the ill ſatisfaction he had received. Nevertheleſſe, your Majeſty would not take his faithfull accompt for finall payment; but thought it worthy your labour to ſend him againe furniſhed (as the world conceived) with ſtronger Charmes than before, but the effects ſhewed all was one, for he found the young King as obſtinate as ever in the perſuite of his Armes, and not to be perſwaded to lay them down upon bare intreaties; and (to ſpeak truth) it was not to bee expected at his hands: For he had no reaſon to encreaſe the obligation, his Proteſtant Subjects had to your Majeſty, by ſhewing them any favour at your inſtance, ſince it is well known, a great part of the animoſity he bears them, proceeds meerely out of Jealouſie he hath, that they have too much dependancie already upon you. Had your Majeſty uſed the ſame perſwaſion for them, as *Edward* the fourth did to *Lewis* the eleventh, to let him make the Duke of *Britteine* alone, I doubt not but his Counſell (as fierce a Warrier as he is) would have adviſed him for the beſt. But this was a point of Rhetorick beyond this Lords Commiſſion, and all that was lawfull for him to urge, was eaſily avoyded, either by flat refuſall, or vaine excuſall, ſo as he was forced the ſecond time to return out of *France*, without leaving behind him any ſigne he had been there, but what appeared here at home by my Lord Treaſurers Accompts, There having been iſſued out of the Exchequer for the defraying of this fruitleſſe Embaſſie, as much money, as would have ſatisfied a great part of the poore Churches neceſſities, as your Majeſtie came afterwards to conſider, though to late, when you told the Deputies you could have wiſhed you had given them the moneys my Lord of *Doncaſter* had, and would coſt in this Treaty. And we doubt the one would have done them a great deale more good than the other. For, they were ſo farre from receiving any benefit by your Majeſties intereceſſion, as it did rather infinitely diſadvantage them, than any wayes ſlacken or appeaſe the fury of their Prince, who continued his Aſſaults upon them every day more cruell than other; And yet it was of ſuch force with them, (as not to aggravate matters, and ſo render your Majeſties pious endeavours more difficulty) they impoſed meaſure and modeſty upon their Armes, and upon divers occaſions choſe rather to ſuffer than to employ the extremities of warre in their defence: Beſides many of their party ſeeing your Majeſty ſo farre engaged in a Treaty of Peace, thought it no point of wiſdome to declare themſelves before

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they ſaw the iſſue of it, which could not be but a great weakning to them, ſo as the very prejudice they have received at your Majeſties occaſion, doth ſufficiently oblige you in point of Juſtice to doe ſomething for them. And in the name of God what ſhould hinder you after ſo many vowes and promiſes made, from performing ſo eaſie and meritorious a work.

Perhaps ſome falſe-hearted crafty *Achitophel* hath buzzed into your apprehenſion, that if you ſhould relieve the Proteſtants in *France*, the French King might likewiſe bee drawne to aſſiſt the Papiſts of *England* againſt your Majeſty. But (thanks be to God) we are not there yet, for though our Papiſts have had more ſcope given them of late than all that love their Countrey could have wiſhed; yet they not grown to ſuch a formidable heigth, as that illation ſhould be thought of any conſequence. The Proteſtants of *France* have Lawes made in their favour, and Townes given them for their defence and ſecurity, but the Papiſts of *England*, can expect nothing from the Lawes of their Countrey but penalty, nor challenge any other aſſurance than what proceeds from connivance. Beſides, the Tenants of the one are known to be ſo conformable to Civill Government, as they are, and of right ought to be permitted to aſſemble themſelves both in Provinciall and Nationall Synods; whereas the other are juſtly denied this Liberty, becauſe both their poſitions and diſpoſitions are altogether repugnant to the peace and ſafety of the State. Well may they conſpire by two and two but to rebell openly, the Conſtable will not ſuffer them, if they were in caſe to ſhew themſelves in their Colours, we ſhould quickly have news of their friends beyond the Sea, there being a great Prince in this world that openly profeſſeth the *Engliſh* Catholiques are as dear to him, as his owne proper *Caſtilians*. It is not your Majeſties example but your wiſdome that muſt caution you from this danger, to hinder them from having any forraine aſſiſtance. There is no way but one to keepe them in order that they may not bee capable of it. The Church of *Rome* as it is for the moſt part, grounded upon worldly policy, ſo doth it above all exceed in this, that it holds the parts linked together, and poſſeſſes them (by I know not what faſcination) with ſuch a linck of confederacy, as they partake alike in both fortunes, and paſſively eſpouſe one anothers Intereſts; whereas we (if we pray once a week) more out of cuſtome than any devotion, for the good eſtate of Chriſts Church, thinke wee have performed the utmoſt of Chriſtianity.

Hence it is, that the Catholique Cauſe makes ſuch a noyſe in the world, and carries all before it in theſe troubleſome times. For amongſt them it is not enough to profeſſe Religion without contributing to it, whereas wee think God ſufficiently honoured if we beleeve his truth, let him defend it that will, or if at any time we be urged to fight for our Religion, we uſe only the ſpirituall ſword, while our Adverſaries are victorious with the materiall, and confound more in a day with the one, than Saint *Peter* or Saint *Paul* could ever convert with the other. The Princes that have given their power to the Beaſt, ſend Armies, but your Majeſty that ſhould fight the battels of the Lord Embaſſadours; whilſt your Majeſty amazes your ſelfe to convince an odde er-

four or two of theirs, they finde meanes to conquer a whole Province of ours. Certainely, these Children of darkneſſe, are wiſer in their generation, than the Children of light, and ſhall riſe up in judgement againſt us at the laſt day, for bearing more fervent affection to the *Alcoran* of *Rome*, than wee doe to the Goſpell of Chriſt.

That I may yet give your Majeſty a more lively touch of theſe things, let it be lawfull for me to change the preſent face of Religion throughout Chriſtendome, and ſee what will neceſſarily reſult. Suppoſe your Majeſty and the body of your State were Papiſts, and the Recuſants Proteſtants, the *French* King and the major part of that Kingdom Proteſtants, and the *Hugonets* Papiſts; the King of *Spaine*, the Emperour, and all the Tribe of *Auſtria* of the confeſſion of *Ausburgh*, your Children and other Princes of *Germany* their Confederates *Roman* Catholikes, ſuppoſe (I ſay) the difference were on all parts the ſame (the ſides only turned,) doth your Majeſty think, you could have ſhewed your ſelfe deafe at ſuch crying occaſions, without ſeeing your whole Kingdome in commotion, or that they would have ſuffered you to have taken your pleaſure in hunting, whilſt your Children and Brethren were made a prey to the common enemy? No aſſuredly, you would have found another manner of buſineſſe of it, and ſeene your ſelfe forced to preferre your ſafety before your eaſe, *Dieu & Mon droit*, before *Beati Pacifici*, you ſhould then have ſeene the difference betweeñ a Puritan Parliament and a Popiſh, and wonder at your ſelfe for being ſo unequall as to feare the one, and deſpiſe the other. The Popes Buls and his fiercer Beaſts, would have beene continually on your back, and never left you ſafe nor quiet, till they had thruſt you into action, and for one Preacher of ours that chances to let a word fall from him to that purpoſe, you ſhould have had all theirs a eating of nothing elſe: no prevention could have prevailed to make them either ſilent or ſparing, in a cauſe that ſo highly concerns their holy Mother the Church. What then, ſhall the true Religion becauſe it teache no other Doctrine, but what agrees with the ſimplicity and puritie of the Goſpel, be therefore neglected? God forbid.

They that maintaine the excommunication, depoſition, and aſſaſſination of Princes, would deſire no better a ground for their opinion than ſuch an advantage; and it could not but anger the very Saints themſelves, to ſee the enemies triumph over them with ſuch unlawfull weapons. Your Majeſty may ſay what you will of Puritans, and by the authority of your knowne diſfavour, make that good word be taken in an ill ſenſe; but if my obſervations have not erred, in ſome part of Chriſtendome where I have lived, there is no Religion like theirs for a Soveraigne, that deſires to make himſelfe abſolute; inſomuch, as I wonder, that ſuch Princes that profeſſe Religion only for policy ſake, will ſuffer any other in their Dominions. For let a Proteſtant King, one I meane that rules over a people of that Profeſſion, be never ſo notoriouſly wicked in his perſon, nor ſo enormious in his government, let him ſtamp vice with his example, and make it currant by being his, let him remove the ancient bound-marks of lawfull Soveraignty, and make every day

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more yokes and new ſcourges for his poore people, let him take reward and puniſhment out of the hands of Juſtice, and diſtribute them without right or wrong, as may make his followers doubt whether there be a Heaven, or Hell, (which deſperate point of beliefe is a great help and preparative to Court-preferment.) In ſhort, let him ſo exceed in miſchiefe, ruine, and oppreſſion, as *Nero* (compared with him) may be held to be a very Father of the people, when he hath done all that can be imagined to procure hate, and contempt, he ſhall not for all that have occaſion to feare, but may boldly goe in and out to his ſports without a publick Guard, or a private Coat; and though every day of his Reigne bring forth a new prodegy to grieve all that are honeſt, and aſtoniſh all that are wiſe; yet ſhall he not need to take the leſſe drink when he goes to bed, or the more thought when he riſes, but may ſolace himſelfe as ſecurely in his Bed-chamber, as the grand Signiour in his *Seraglio*, have Lords Spirituall for his Mutes, and Lords Temporall for his Eunuches, and whom he will for his Incubus: There may he kiſſe his Minions without ſhame, and make his Groomes his Companions without danger, who becauſe they are not acquainted with his ſecret ſinnes, aſſumes to themſelves as much power and reſpect, as Catholique Princes uſe to give their Confeſſours (a pack of ravenous Curres) that know no difference betwixt the Common-weale, and one of their Maſters forreſts; but think all other Subjects beaſts are only made for them to prey upon, that lick their Maſters ſores not whole, but ſnatch and bark at every man that dares be found circled with theſe ſweet Beagles; he may revell and laugh when all the Land mourns, and upon every foot of ground his Prerogative gets, hugge his Engineers, and cry with *Tiberius*, O people prepared for ſervitude. His poore proteſtant Subjects will only think, he is given them of God for the puniſhment of their ſinnes; and that he ought to be obeyed, not becauſe he is good, but becauſe he is their King; not becauſe he rules according to juſtice and equity, but becauſe his power is the Ordinance of God; yea the Preachers of greateſt note and credit, will hold themſelves bound in duty to praiſe him againſt their conſcience, and laying aſide Divinity, make the Pulpit a ſtage of flattery, where you ſhall have him endue him after a moſt Poeticall manner with more than all his virtues, and point him ſo excellent good, as would make all that heare them happy, if they could beleeve the things of Princes, as well as thoſe of God, in ſpight of their ſenſes. Neither doe their Fatherhoods this out of ſimplicity or ignorance, (for they are well read in the black book of the Court) but out of a politick and ambitious purpoſe, to ſweeten the peoples minds, and keep them from rebelling.

Theſe are the fruits and properties of the reformed Religion, which teacheth divine providence according to divine truth, and ties the Subjects to ſuch wonderfull patience and obedience, as doth almoſt verifie that bold ſpeech of *Machiavill*, when he ſaid, Chriſtiany made men cowards. And if it be ſo advantagious to a bad Prince, how much more to a good; for though duties are and muſt be paid to both, yet is there a great deale of difference in the manner and proportion, no leſſe than uſes to be between the bare works of

charity and mutuall friendſhip, the one receives the Subjects ſervice and obedience as a meere almes given for Gods ſake, the other as a free benevolence, wherein men extend themſelves with the more alacrity, becauſe they rather beleeve it is due to his merit, then to his power.

The experience your Majeſty hath had in your long and proſperous raigne, will better declare this truth than any diſcourſe of mine; I will therefore digreſſe no further in this point, but by way of inference returne to the mark I do aime at, which I doubt not but your Majeſties quick apprehenſion will ſooner hit, than I can ſhew: for how can your Majeſty but finde it more than reaſonable to favour and aſſiſt a Religion that you ſee deſerves ſo well of Princes, and all humane ſociety, that teacheth the tumultuous Earth the Harmony of Heaven, and makes men obey Kings, as the Angels do God, that charitably beares with the bad, and abundantly requites the good: In ſhort, a Religion that hates the Jeſuite with a perfect hatred, becauſe they are the Kings enemies.

How ill adviſed then is that yong Prince, that ſeeks with fire and ſword to drive this holy and true opinion out of his Kingdome? what can he pretend by this his cruelty, beſides the pleaſure of making Martyrs? would he have all his Subjects agree, that it is lawfull to kill Kings, and none left to write againſt conſecrated Knives? would he have all his great ones take penſions of his ambitious Neighbours, to wink at every publique prejudice that may ſerve to augment their eſtates and leſſen his, and none left to oppoſe the deſignes of his envious Superiors in the Roman Hierarchy, who have a long time thought the Crown of *France* too goodly a thing for him or any Frenchman to poſſeſſe? Conformable to which there is a famous work compoſed by a Spaniſh Authour, who for the better managing of Chriſtendome, his wiſedome thinks there ſhould be but two Monarchies, a Spirituall, and a Temporall, the Pope to have the one, and his Majeſty the other: But ſuppoſe little *Lewis* the juſt and his ſtraight Alliance with *Spaine*, and his devote obſervance to *Rome*, may promiſe himſelfe more aſſurance of his life and Empire, than *Henry* the Great his more worthy Father: Nevertheleſſe if he were old enough to be wiſe, he would never teach his people ſo dangerous a leſſon, as to know their owne ſtrength, nor move them to take up Arms upon any occaſion, by compelling them to defend themſelves in a juſt cauſe. How fatall it hath proved to as great Princes as himſelfe, both ancient and moderne examples doe ſufficiently inſtruct: But I ceaſe to wonder at him that hearkens to lying Prophets, and ſuffers himſelfe to be led away with the Spirit of illuſion. That which moſt diſquiets my underſtanding is, that your Majeſty ſhould ſo much forget the part you have in thoſe good people, as to ſtand neuter betweene his madneſſe and their innocency.

He is blinde that knowes not what he doth, but God hath opened your Majeſties eyes, and by his powerfull illumination, barred your conſcience from all plea of ignorance: It is nothing ſo greivous in him to murther and ſcatter Chriſts flock, as it is in your Majeſty to look on, who are as well his Deputy Shepherd as his Viceroy; indeed you are nothing, nor can be conſidered

ſidered in any capacity, function, or dignity, which doth not highly oblige you to take the cauſe of theſe poore men to heart, and employ your potent meanes for their preſervation. Hitherto you have put God Almighty to doe miracles for them, who will not ſuffer them to periſh for his own names ſake.

But it is now expected both of God and man, that you ſhould put to your helping hand, and command that reaſon with your ſword, which you have often in vaine deſired with your penne. Your Majeſty ſhall no ſooner exceed words, and ſhew your ſelfe reall in this worthy reſolution, but the foot-ball will preſently be on your ſide, and then it will be your turne to receive Embaſſadours as faſt as you have ſent them for the mediation of peace. That which is now held too much to grant, your Majeſty may then think too little, and have the more; for the profit cannot but anſwer your honour, when you ſhall ſee it in your power to ſell the Warre to your Subjects, and the peace to your Enemies, at what rate you pleaſe.

A traffique farre better becomming a great Prince, than that of Titles and Offices, and ſuch like petty commodities of Court.

I would here willingly make an end, but there is one motive more offers it ſelfe to my conceipt, which I think fit to preferre to your Majeſties conſideration, and that is, that your Majeſty hath ever expreſſed a deſire worthy of your ſelfe, to unite the people as well as the Countreys of *England* and *Scotland*, and whoſoever doth not contribute his endeavour to ſo good a work, is unworthy to be of either. Onely it is to be wiſhed that your Majeſty would think upon ſome better meanes then hath been hitherto uſed, ſuch as may give univerſall ſatisfaction, the true and moſt naturall Mother of union. It is not to be done by chuſing your minions alternatively out of each Nation, or by making Scotch-men Lords of *England*, and Engliſh-men Lords of *Scotland*, nor yet by mixture of marriage, which though it make two perſons one, cannot make two People ſo, not by the more ſubtile way that is now practiſed, of making *England* as poore as *Scotland*. Theſe are too weak and counterfeit Ingrediances to compound a love potion for them that were wont to thirſt after one anothers bloud. It muſt be ſomething of more vertue that muſt chaine the diſſonant humors of theſe two Nations, and make them forget whoſe fortune it was to bee envied, and whoſe to bee contemned in times paſt. *And if any thing on earth can doe it, it will be their Fellowſhip at Armes in ſome Fortunate Warre, whoſe honour and danger may be equally divided, and no Iealouſie or Contention ariſe but of well-doing. One Victory obtained by the joynt valour of the Engliſh and Scots, will more indelibly chriſten your Majeſties Empire of* Great Britaine, *than any Act of Parliament, or Artifice of State.*

If then your Majeſty will proceed in good earneſt to the accompliſhment of that your Fatherly deſire, and relinquiſh the unwholſome and unneceſſary Policie of keeping the two Nations in continuall faction and counterpoize for the ſtrengthening of your Authority; what remaines then, but to bring forth your Royall Standard, and make the Conjunction of your Armes the happy Inſtrument of your peoples Union. They ſhall no ſooner behold that common Enſigne of Honour, wherein they have both equall Intereſt, but all other Notes of diverſity will be thought unworthy of their Remembrances;

and

and there the Enemy ſhall quickly finde to his coſt, that the two mighty Kingdomes of *England* and *Scotland* have but one Head and one Heart.

Now albeit your Majeſty hath at this time as good choiſe of occaſions as the world can afford, yet that of France *ſeemes moſt proper for this purpoſe: For as that Countrey was the ancient cauſe of our Enmity, ſo ſhould it be made to feele the effects of our firſt reconcilement, were it for nothing elſe but to cancell the ſtrict allyance that had wont to be ſuſpected and prejudiciall to* England; *had not the* Scots *of old been our back friends, and ſhewed themſelves upon all occaſions more affectionate to the* French *then to us, Your Majeſty might happily to this day have ſeene your ſelf King of* France, *and yet had not we preferred* Scotland *before* France, *Your Majeſty had never come to have been King of* England. *This is no riddle to them that are never ſo little acquainted with the Hiſtories of theſe times, And if* England *was able to make her party good both againſt* Scotland *and* France *when their league Defenſive and Offenſive was at the ſtrongeſt, what might not* England *and* Scotland *doe in* France? *where there is another manner of parity then that of* Burgundy *to receive us. Surely wee might drive all the Royaliſts into the ſheepfold of* Berry, *and make another King of* Burges. *But I will not labour in vaine to make Your Majeſties Courage exceed your Conſcience; God Almighty, I know, hath filled your heart with Dominion, and ſo ſcaled it up from ambitious thoughts, as that you can eſteeme Conqueſts no better then ſplended Robberies (as you are pleaſed to expreſſe your ſelf in one of Your late workes of Divinity) nor doe I pretend to incite your Majeſtie to any thing, but what may ſtand as well with your goodneſſe as your greatneſſe, Curſed be they that tell the King hee may doe all hee can; For my part, I ſhall think my ſelfe bleſt of Heaven if I may but obtaine my humble deſire, which goes no further than to what you ought. It is not ſpoyle nor glory (the common Bellowes of Warre) that I think worthy to move your Majeſty to forgoe the long contentment of your peace; nothing ſhall make me ſo hardy as to wiſh it, nor there any other hope but in your mines to right the wronged, and acquit your ſelfe of your duty to God and Nature.*

Behold (Sir) as much as I am able to preſent, and perhaps more than I ſhall have thanks for, but that is the leaſt part of my pretence; the love to truth, and your Majeſties ſervice, deſerves this, and a great deale more, of an honeſt man; and he that ſeeks reward for weldoing, knowes not the true value of a good Conſcience. I ſhall be content to remaine unknowne ſo be it I may make your Majeſty know what falſe and wicked men keep from you, the miſ-fortune of your Government and the juſt complaint of your Subjects.

If I have offended your patience, your Majeſty may be pleaſed to conſider how long it hath offended all the world, and forgive me, let it not ſeeme ſtrange, or ill in your Majeſties eyes, that I have uſed a few hearty words in a Cauſe my ſoule loves above all that is mortall; And for the advancement whereof, I dare ſuffer as much as they deſerve that diſ ſwade you from it.

FINIS.